

THE

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SHEKEL



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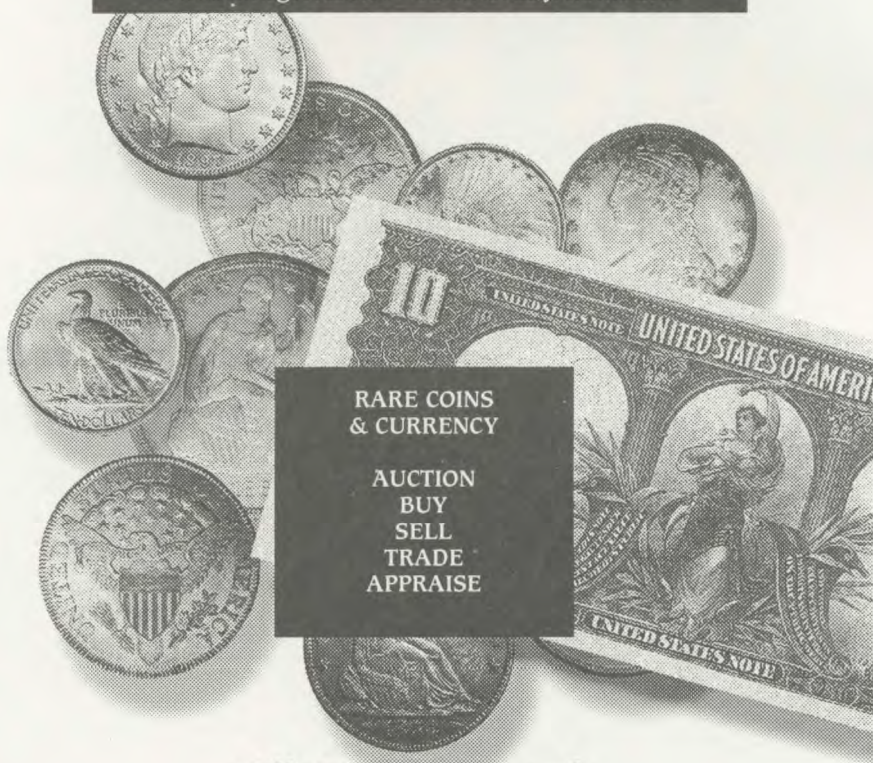
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<p style="text-align: center;">L. 304</p> <p style="text-align: center;">ועד בית הכנסת הגדול בתל-אביב</p> <p style="text-align: center;">THE</p> <p style="text-align: center;">TEL-AVIV GREAT SYNAGOGUE COMMITTEE</p>		
<p>THIS IS TO CERTIFY THAT THE BEARER OF THIS BOND HAS LENT TO THE TEL-AVIV GREAT SYNAGOGUE COMMITTEE, TEL-AVIV, PALESTINE, THE SUM OF £ 5 .- (FIVE POUNDS STERLING), SUBJECT TO THE CONDITIONS STATED ON THE BACK HEREOF.</p>		
<p>תעודה הזאת לאות כדי בעלה כי הוא הלוה לועד בית הכנסת הגדול בתל-אביב, ארץ-ישראל סכום חמש לירות שטרלינג (5 ל"ש) ע"פ התנאים המבוארים מצד השני</p>		
<p>For and on behalf of The Tel-Aviv Great Synagogue Committee</p> <p>בשם ועד בית הכנסת הגדול בתל-אביב</p>		
<p>Chairman: <i>[Signature]</i></p>	<p>סניב ראש</p>	<p style="text-align: center;">ועד בית הכנסת הגדול בתל-אביב</p> <p style="text-align: center;">תל-אביב</p> <p style="text-align: center;">ארץ-ישראל</p> <p style="text-align: center;">אברהם בן-חיים מנכ"ל</p>
<p>Treasurer: <i>[Signature]</i></p>	<p>סניב</p>	
<p>Secretary: <i>[Signature]</i></p>	<p>סניב</p>	
<p>ועד בית הכנסת הגדול בתל-אביב</p> <p>304</p> <p>הנכס או חלקו חתום ב-304. וקבל את קצת בית הכנסת הגדול בתל-אביב, בשליש לידש המדי חס"ס ארבעה 4 שולונגים.</p>	<p>ועד בית הכנסת הגדול בתל-אביב</p> <p>304</p> <p>הנכס או חלקו חתום ב-304. וקבל את קצת בית הכנסת הגדול בתל-אביב, בשליש לידש המדי חס"ס ארבעה 4 שולונגים.</p>	<p>ועד בית הכנסת הגדול בתל-אביב</p> <p>304</p> <p>הנכס או חלקו חתום ב-304. וקבל את קצת בית הכנסת הגדול בתל-אביב, בשליש לידש המדי חס"ס ארבעה 4 שולונגים.</p>
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EDWARD SCHUMAN, Editor

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The American Israel Numismatic Association (A.I.N.A.) is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. A.I.N.A. is a democratically organized, membership oriented group, chartered as a not for profit association under the laws of The State of New York. A.I.N.A.'s primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby. The Association supports a web page <http://amerisrael.com> in which full information about the organization and a sampling of past articles from the SHEKEL are shown. The Association attends national and regional conventions, sponsors study tours to Israel, publication of books and catalogs and other activities which will be of benefit to the members. A.I.N.A. supports Young Numismatists programs which encourage and introduce youth to our hobby. Audio-visual and slide programs are available from the A.I.N.A. archives on many Judaica subjects and are available at no cost except for transportation charges. Local Israel Numismatic Society chapters exist in several areas. Please write for further information.

The Association publishes the SHEKEL six times a year. It has been referred to as a Jewish Reader's Digest. The SHEKEL is a journal and news magazine prepared for the enlightenment and education of the membership. You are invited to submit an article for publication.

Annual Membership fees:

U.S., Canada and Mexico \$18. - Foreign \$25.- Life \$300.

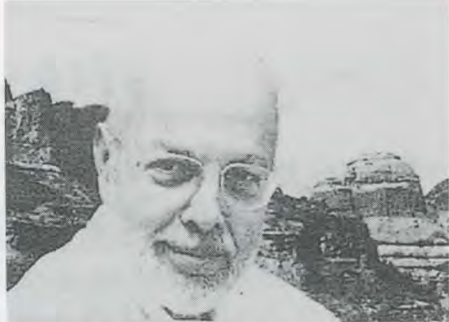
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PRESIDENT'S MESSAGE

By Mel Wacks

Ten Reasons Why You Should Attend The Annual AINA Meeting



1. The location is within a short drive of many of our members. The annual meeting will take place at the New York Marriott Marquis Hotel, 1535 Broadway, in Times Square, Thursday, August 1, 2002, from 1:00-3:00 pm in the Hart Room on the 4th floor.
2. We will have an exciting guest speaker, Dr. Ira Rezak, who will discuss medals in the Bezalel style issued before 1948. Ira is an avid collector and his illustrated talks are always enjoyable and stimulating.
3. You will get a sneak preview of upcoming new Israel coins, medals, etc. from Eli Shahr, General Manager of the Israel Government Coins and Medals Corporation.
4. Get to meet AINA officers; offer your comments and suggestions on our organization.
5. You can get answers to your questions on all aspects of collecting – including the coins of ancient Judaea, the coins issued by the Palestine Mandate, privately issued Judaic medals from around the world, and the beautiful coins and medals issued by modern Israel.
6. Meet old friends and make new friends. This is one of the most important dividends you get from our hobby.
7. Before or after the meeting you can attend, at no charge, the annual convention of the American Numismatic Association. It is being held at the same location -- the New York Marriott Marquis Hotel – from July 31 to August 4, 10 am - 5 pm. It features hundreds of coin dealers from around the world, as well as exhibits, lectures, etc.
8. Pass on the many pleasures of our hobby, by bring your children or grandchildren to the AINA meeting and ANA convention.
9. Visit the bourse table sponsored by the Israel Government Coins and Medals Corporation and they can tell you how you can chat with the AINA officers and board members who are attending the show.
10. If you can't say hello in person, I always welcome your comments and questions. You can write me: Mel Wacks, 5189 Jeffdale Ave, Woodland Hills, CA 91364; call (818) 225-1348; or e-mail ainamel@aol.com

Happy Collecting,

Handwritten signature of Mel Wacks.

THE EDITOR'S PAGE

By Edward Schuman



We are certain you will notice the addition to our inside front cover. We are pleased to welcome the Heritage Coin Group as one of our benefactors. They join with the Krause Organization, and the Israel Government Coins and Medals Corporation in promoting numismatics and the SHEKEL.

Our president, in his message, extols the benefits of attending the A.I.N.A. annual meeting which will take place at the American Numismatic Association Convention in New York. Since almost 20% of A.I.N.A. membership resides within the Metropolitan New York area, there should be a good attendance. Unfortunately, Florence and I will be unable to attend as we shall be overseas and have to miss this one.

On the inflation front please note that postage rates are up again. Postage is the second largest expense after printing the SHEKEL. Rates are increased approximately 10% for first class and similar amounts for SHEKEL mailings. Non-profit permits fees are also increased and foreign rates are out of sight. This is reason again for all members to notify the A.I.N.A. office when you change your mailing address. It becomes extremely costly for the organization to pay postage dues on returns, and re-mailing charges.

We are extremely pleased over the variety of content in this issue. By coincidence, there is an article on the Bezal School of Art, the subject of Dr. Rezak's talk at the A.I.N.A. meeting. Included also are articles about the extravagances of a Rothschild daughter to such lowly items as gum wrappers and an indepth article about the micro-text on the currently issued Israeli banknotes. If it has a Judaica flavor, and has a numismatic connection, sooner or later you can read about it in the SHEKEL.

An important way one can assist Israel during these terrorist times is by buying Israeli products. The 54th annual Independence Day coin will be released shortly. Show your support for Israel by purchasing their coins and medals not only for your self, but as gifts for others.

Enjoy the A.I.N.A. annual meeting and the convention if you are able to attend it and we will back again in the fall.

A handwritten signature in dark ink, appearing to read 'Ed'.

ABOUT TEL-AVIV

Tel Aviv actually began as a suburb of Jaffa, the adjoining city with which it melded in 1950. Jaffa (meaning "beautiful") is an ancient and venerable town which is mentioned in both the Old and New Testaments. According to Jewish tradition, Jaffa was first established after the Flood by Noah's son Japheth, from whom the town took its name. Jonah, it is said, was swallowed by a whale after he left the port of Jaffa, and Peter performed the Miracle of Tabitha here. In Greek mythology, Andromeda was chained to a rock in Jaffa port.

First inhabited 4,000 years ago, Jaffa was once a Philistine town. Later King Solomon used the port to bring cedars from Lebanon which were used for the great Temple in Jerusalem. Though King Herod built Caesarea to replace Jaffa as his main port, Jaffa became important again under Moslem and Crusader rule. The town then declined until the 19th century, when it began to grow in size and influence.

So crowded did Jaffa become that a group of Jews decided to leave Jaffa's lively, noisy and dirty environs to create a garden suburb which would become Tel Aviv. They bought uninhabited sand dunes north of Jaffa, formed an association called "Ahuzat Bayit" and divided property into parcels of land by drawing lots. The romantic name Tel Aviv ("Hill of Spring") was chosen for the new community in 1910 partly because of its associations with rebirth and revitalization, and partly because it recalled the vision of Ezekiel. In the biblical Tel Aviv of Babylon, the exiled prophet saw the vision of animated dry bones, which drew him back to Israel. Yet another association is with Theodor Herzl's visionary book "Altneuland". "Tel Aviv" is the free Hebrew translation of that title.

It is amusing today to think that Tel Aviv's founders once banned commercial enterprise in the city. That ban, of course, did not last long; after the First World War (during which the settlers of Tel Aviv were dispersed), the town took enormous commercial strides. In 1921 it became a separate township and the first modern Jewish city in the world. By 1924 Tel Aviv had a respectable population of 35,000, which was to grow to over 200,000 by 1948.

Tel Aviv's most significant moment in modern history came when David Ben-Gurion proclaimed the state of Israel on 14 May 1948, in the home of mayor Meir Dizengoff.

Tel Aviv is either 90 years old or 112, depending on who's doing the counting. The romantic story which places it at 90 has 66 families venturing out of Jaffa to the sand dunes for the "seashell lottery" -- the

seashells being used as lots for the allocation of plots of land. This led to the construction of the neighborhood initially known as Ahuzat Bayit, which ostensibly grew into Tel Aviv. This story doesn't account, however, for Neve Tzedek, construction of which had commenced in 1887. At that time, the initiative of Simon Rokach, a young man of 23, was truly revolutionary -- venturing beyond Jaffa onto the sand dunes north of it, to start the first Jewish neighborhood.

By the time the worthies of Ahuzat Bayit were holding their lottery, Neve Tzedek and neighboring Neve Shalom already had a population of some 3000 and an infrastructure which included schools, parks, shops, and even a bank. The special attraction of Ahuzat Bayit was the prospect of larger plots of land on which more luxurious homes could be built. It also had the likes of Meir Dizengoff among its leadership. The fact that he went on to become Tel Aviv's first mayor likely plays no small role in dating the city. So, officially, the city is currently 90 years old.

Irrespective of its precise age, Tel Aviv's growth to its current population of some 400,000 is remarkable. In the early 1950s, Jaffa, from which it grew, was incorporated into the municipal boundaries and administration. Thus, the city's official name is Tel Aviv-Yafo [Jaffa]. This technically makes it over 4000 years old -- but then the rest doesn't sound quite so impressive ...

The larger metropolitan area comprises a number of separate municipalities which have expanded and grown into a great urban bloc with Tel Aviv. Over 1 million people live in this spread - about 1/6 of the total population of Israel. Immediately to the south are Bat Yam and Holon. Along the eastern flank are Ramat Gan and Givatayim, followed by Bnei Brak and Petach Tikva. To the north are Ramat Hasharon and Herzlia, with Tel Aviv bus service extending to Raanana and Rosh Ha'ayin.

In many ways, Tel Aviv has fulfilled the text of the promotional brochure for building Ahuzat Bayit: *"We must occupy a decent stretch of land on which to build ourselves houses. It should be situated near Jaffa, and will constitute the first Hebrew town, which will be one hundred percent Jewish populated, where Hebrew will be spoken, and purity and cleanliness maintained; and we shall not walk in the ways of the nations, and just as the town of New York symbolizes the gateway to America, so must we improve our town, until someday it becomes the New York of Eretz Israel... In this town, we will set out streets having roads and sidewalks, with electric lighting. Entering into every house will be water from the wellsprings of salvation that shall flow to us by means of pipes, as in every modern town in Europe and also canalization will be arranged for the health of the town and its inhabitants .."*

Clearly, many bought into the idea and the project, which ultimately was renamed Tel Aviv. This first neighborhood mushroomed, and, for decades to come, Tel Aviv was in a great rush to be built -- eyes focused on the new and back turned to the old. Within 15 years, it had grown into a full-fledged town, and, by 1939, its population totaled 160,000.

Now, less than a century after the Jewish residents of Jaffa were exhorted to the concept of "New York on the Mediterranean," it can be said that the vision of the founders has been fulfilled. Though considerably smaller than other world metropolises, the first "Hebrew city" is, indeed, the cultural, financial, and commercial heart of Israel.

Shortly after the British victory over Turkey, the Orthodox Jews in Tel-Aviv decided to erect a suitable House of Worship and formed the Great Synagogue Committee. Interest bearing bonds were issued in L5 - five pounds sterling denominations to finance the building. The wording on the bond reads: This is to certify that the bearer of this bond has lent to the Tel-Aviv Great Synagogue Committee, Tel-Aviv, Palestine L5 -Five Pounds Sterling. The end result of their efforts was the creation of The Great Synagogue of Tel-Aviv, the largest synagogue in Israel, and one of the most beautiful. The bond is pictured on the front cover of this issue.

Tel-Aviv is also commemorated with the Tel-Aviv-Yafo and Tel-Aviv-New York State Medals



THE GREATEST JAIL BREAK IN HISTORY

Your editor recently became aware of a medal commemorating the 50th Anniversary of the Acre Prison Break which took place on May 4, 1947. The fortress in Acre was built by the Ottoman governor Ahmed al-Jazzar who developed the town. After World War I, the British used the fortress as a prison. Acre prison was surrounded by walls and by a deep moat from the north to east and on the west, the Mediterranean Sea. The only Jews in Acre were the imprisoned underground fighters whose misfortune was to be captured by the British. The prison was thought to be escape proof.

An Arab inmate related that he heard woman's voices while working in the oil storeroom which adjoined the south wall that bordered an alley in the Arab marketplace. This information was eventually made known to the Irgun Headquarters where it was believed a break in could be made through this wall. The success of the operation depended on the ability of the prisoners to reach the south wall on their own.

Explosives, detonators and fuses were smuggled into the jail by the parents of prisoners, who were permitted to bring their sons items such as jam, oil, and fruit. The explosives were smuggled inside a can, under a thick layer of jam and the fuses and detonators in the false bottom of a can of oil. At that time the prison held 163 Jews and 400 Arabs.

The Irgun General Headquarters decided that only 41 could be freed because it was impossible to find hiding places for a larger number of fugitives. The operation was planned for Sunday, May 4, 1947, at 4 p.m. Irgun fighters were dressed in British uniforms. And some in Arab attire. When their convoy reached Acre, their two vans entered the market, while a truck waited at the gate. Ladders were removed from one of the vehicles and the 'engineering unit' went into the Turkish bath-house in order to 'mend' the telephone lines. They climbed the ladders to the roof adjacent to the fortress wall, hauled up the explosive charges and placed them to the windows of the prison.

At 3 p.m., the doors of the cells were opened for afternoon exercise. Those prisoners who were not scheduled to escape went down to the courtyard to create a diversion, while the escapees remained in their cells. At 4:22 p.m., a loud explosion shook the entire area, as the wall of the fortress was blasted open. The escapees leapt out of their cell and ran down the corridor towards the breach in the wall. Explosive charges were placed on locks barring the gates of the corridors. There was an explosion, and the gates blew open. Kerosene mixed with oil was set on fire blocking

their escape route, so that the guards could not reach it. Grenades were thrown at guards on the roof who fled. In the confusion created by the explosion, the gunfire and the fire, 41 prisoners made their way to freedom. Arab prisoners also took advantage of the commotion, and 182 of them escaped as well.

The operation was not a complete success. Many Jewish fighters lost their lives in the outbreak. Some were again imprisoned. Three were later hanged by the British. But 27 Jewish fighters were successful in escaping and the prison break brought more world attention to the Jewish plight for independence. Despite the heavy toll in human lives, the action was described by foreign journalists as "the greatest jail break in history."

Shortly after the Acre jail break, Andrei Gromyko, USSR representative to the UN, caused a sensation when he informed the stunned delegates that his country took a favorable view of the establishment of a Jewish state in Palestine. One year later, the British left, and the State of Israel was born.

The obverse of the medal depicts the prison break. The Hebrew reverse lettering translates at the top: *Those who now face death are redeeming you, O Homeland.* In the center: *Their lives were of War, Their deaths - Valor, Their Sacrifice - Holy, Their Memory - Eternal.* Signed *M. Begin.* Below: *Ascenders to the Scaffold 1938-1947.*





JEWISH HISTORY IN HEIDELBERG



Heidelberg is a city in Baden, Germany. The first reliable evidence for the presence of Jews in the town dates from 1275. In the years thereafter numerous Jews lived in Heidelberg until the community was decimated during the Black Death (1349). However, soon afterward the elector Rupert I made Heidelberg at that time a refuge for Jews fleeing from the towns of Worms, Speyer and other places, in the face of local opposition, in return for a considerable payment.

From the middle of the 14th century onward Jews were received in Heidelberg under comparatively favorable conditions. There is evidence that a well-organized community began functioning again, at the latest in 1357. The *hochmeister* (rabbi) was granted protection and permission to open a school where pupils were also assured of protection. The cemetery was enlarged in 1369. Its development was halted abruptly, however, through the expulsion by elector Rupert II in 1391 of all the Jews in his domain, including those of Heidelberg although on becoming king he permitted the Jews to stay in other cities in his domain. Their houses, synagogue, bath, cemetery, and manuscripts were given to the university. From then till the mid-17th century only isolated settlements of individual Jews occurred

Heidelberg University was among the first in Germany to accept Jews as students. At the end of the 19th century and beginning of the 20th, some illustrious Jews from Russia studied at the university. The university was also traditionally a center of strong anti-Semitic agitation, and after 1933 Jewish students and professors were harassed and driven away.

In 1933 when there were 1,100 Jews in the city the synagogues were demolished. On Oct. 22, 1940, 339 Jews were transported to Gurs. From 1942 to 1945 a further 103 were deported, mainly to Theresienstadt. Eighteen returned after the war and joined the 50, of mixed marriages, who had outlived the war at Heidelberg. A new community came into being numbering 139 persons in 1967. There are many foundations and societies in the community including a B'nai B'rith. A new synagogue was consecrated in 1958.

After the First World War, many European cities issued both paper money and metallic tokens to serve as money. The illustration is of a 10 pfennig bronze coin issued for Heidelberg.

HA-YEDID ("THE FRIEND")

Charles Orde Wingate was a British Army officer who served in Palestine during the 1936–39 riots. Wingate was born in India into a nonconformist family; his grandfather had helped conduct a Church of Scotland mission in Budapest for poor Jews and his parents served as missionaries. He was raised on the Bible and kept it at his side throughout his life. Wingate was commissioned in 1923. From 1928 to 1933 he served with the Sudan Defense Force and also studied Arabic and Semitics.

In 1936, after his promotion to captain, he was posted to Palestine and played a leading role in fighting the Arab terror campaign, particularly the attacks on the Iraqi-Haifa pipeline, for which he was awarded the D.S.O. He gained the confidence of the *yishuv* authorities, established contact with the Haganah, and with its help formed the Special Night Squads (S.N.S.), a unit made up largely of Haganah fighters whom he trained in unorthodox but highly successful tactics in countering and preventing Arab attacks.

Wingate became a passionate supporter of the Jewish cause in Palestine. The *yishuv* responded in kind and referred to him as "Ha-Yedid" ("The Friend"). His highly individualistic character, disregard for the conventional rules of military behavior, and his propagation of Zionism finally resulted in his being transferred from Palestine in 1939 with an endorsement in his passport stating that "the bearer... should not be allowed to enter Palestine." He had, however, left a lasting impression upon the country, and some of the young Jews whom he had befriended and trained were to become military leaders in the State of Israel.

In the early stage of World War II, Wingate commanded an anti-aircraft battery in Britain. In 1941 he was "rediscovered" and assigned to lead a force against the Italians in Ethiopia. He played a decisive role in the liberation of the country and was joined in the campaign by some of the former S.N.S. fighters at his own request. He was at Haile Selassie's side when the emperor reentered Addis Ababa. His talents were then employed in Burma, where he trained and led the Chindits, a special jungle unit that operated behind the Japanese lines. Winston Churchill, who regarded Wingate as a man of genius, invited him in 1943 to join him in his meeting with Roosevelt in Quebec.

Wingate's personality and military genius made a profound impact on the Palmah and the Haganah and, through them, on the Israel Defense Forces. He, in turn, dreamed of leading the army of the future Jewish state. His devotion to the Jewish people and Erez Israel persisted up to his death. In a letter to a friend in Palestine (1943) he wrote, in Hebrew,

"If I forget thee, O Jerusalem..." "My loyalty," he wrote, "was thought to be affected by my pro-Jewish views. Upon what evidence was this view based? ...My public and private support of the Jews is because they have always been loyal to me and to Great Britain. I would state here that neither I nor my wife nor any member of either of our families have a drop of Jewish blood in their veins."

Wingate was killed in an air crash in the Burma jungle in 1944. By then he had become a major general. It is perhaps symbolic of the ambivalence with which he was viewed in his native country, that Wingate ended up buried in Arlington National Cemetery in Washington, D.C., interred with the other unidentifiable remains of the largely American crew of the plane on which he died. For years the only memorial ceremonies at Wingate's graveside were held by a small group of local Jewish admirers in the American capital. It was largely through their efforts that the memorial ceremony grew to include representatives of the British, Israeli, Ethiopian and Burmese governments.

Israel has not forgotten Ha-Yedid. A children's village on the slopes of Mt. Carmel is named Yemin Orde, the College of Physical Education near Netanyah and a forest on Mount Gilboa bear his name, and there is a Wingate Square in Jerusalem.

Suprisingly, the editor has never come across a personality medal of Wingate and it is not known if one exists. The numismatic connection is a medal issued to commemorate the memorial to the eleven Israeli Olympic games victims of the Munich massacre in September, 1972. The reverse motif is the Wingate Institute for Physical Education and Sport.



THE MUNICH OLYMPIC GAMES MASSACRE

The 1972 Munich Games were the largest yet, setting records in all categories, with 195 events and 7,173 athletes from 121 nations. They were supposed to celebrate peace and, for the first ten days, all did indeed go well. But in the early morning of 5 September, eight Palestinian terrorists broke into the Olympic Village, killed two members of the Israeli team and took nine more hostage. The terrorists announced that they were Palestinians and demanded that Israel release 200 Arab prisoners and that the terrorists be given safe passage out of Germany. The Israel Government refused their demand.

After hours of tense negotiations, the Palestinians, who it was later learned belonged to a PLO faction called Black September, agreed to a plan whereby they were to be taken by helicopters to the closest NATO air base where they would be given an airplane to fly them and their hostages to Cairo. The Israelis captives were then taken by bus to the helicopters and flown to the airfield. After the helicopters landed at the air base German sharpshooters attempted to kill the terrorists and a bloody firefight ensued. One of the helicopters holding the Israelis was blown up by a terrorist grenade. The remaining hostages in the second helicopter were shot to death by one of the surviving terrorists.

In the battle, five of the terrorists were killed along with one policeman, and three were captured. A little over a month later, a Lufthansa jet was hijacked by terrorists demanding that the Munich killers be released. The Germans capitulated and the terrorists were let go. An Israeli assassination squad was assigned to track them down along with those responsible for planning the massacre. Eight of the 11 men targeted for death were killed. Of the remaining three, one died of natural causes and the other two were assassinated, but it is not known for sure if they were killed by Israeli agents.

The mastermind of the massacre remains at large. In fact, in 1999, Abu Daoud admitted his role in his autobiography. He claims his commandos never intended to harm the athletes and blamed their deaths on the German police and the stubbornness of then Israeli Prime Minister Golda Meir.

The massacre of 11 Israeli athletes was not considered sufficiently serious to merit canceling or postponing the Olympics. "Incredibly, they're going on with it," Jim Murray of the *Los Angeles Times* wrote at the time. "It's almost like having a dance at Dachau"

The medal is shown at the bottom of the previous page

THREE VINTAGE ISRAEL CURRENCY GUM WRAPPERS

Throughout the world chewing gum manufacturers have used gimmicks of one sort or another as advertising premiums. Cards featuring baseball, football and other sports figures were originally packaged with chewing gum in our country. Cards depicting famous rabbis have been packaged in gum and have proven to be popular sellers in orthodox areas of Israel.

Twenty years ago, the Tamar Kasher Gum Company, a chewing gum manufacturer in Israel began selling their gum in wrappers depicting paper money from many countries. Three different wrappers used Israeli banknotes. Theodore Herzl, the founder of political Zionism is shown on the old one hundred lirot banknote. Chaim Weizmann, Israel's first president on the fifty lirot banknote and Hayim Nachman Bialik, Israel's foremost poet and children's writer on the ten lirot banknote.

The Hebrew writing translates as a listing of the ingredients in the gum along with a Rabbinic *hechsher* or Kosher certification issued by the Jerusalem Rabbinical Court. The colored paper wrappers measure approximately 2 3/4" by 2 1/4 inches.

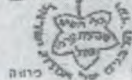




תמר העשית מזון בע"מ רח' הרכבת 42

תל-אביב טל' 332019 מביל: גומי יסוד, סוכר, גלוקזה, תמצית ריחנית וצבע מאכל מאושר. כשר למאכלי חלב או בשר בהשגחת הרבנות הראשית ת"א.

בהשגחת הברדצ



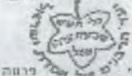
סחמי



תמר העשית מזון בע"מ רח' הרכבת 42

תל-אביב טל' 332019 מביל: גומי יסוד, סוכר, גלוקזה, תמצית ריחנית וצבע מאכל מאושר. כשר למאכלי חלב או בשר בהשגחת הרבנות הראשית ת"א.

בהשגחת הברדצ



סחמי



A HOLOCAUST MEDAL FROM GREECE

A.I.N.A. member Severin Szperling has sent your editor a photograph and description of a Holocaust medal in his specialized collection. The Central Board of Jewish Communities in Greece issued a commemorative medal for the memory of the Holocaust survivors of Greek origin. The bronze 55mm medal, designed by Nikos Stravroulakis, was struck in an edition of only 50 pieces.

The obverse side features in the center the Hebrew word "Hayyim" (meaning life) within an embossed olive branch - a symbol of peace. The legend above translates to "Power for Life, Honor and Remembrance, Holocaust Survivors."

The reverse side motif is a Menorah, made from branches and leaves. The legends translate: Central Board of Jewish Communities in Greece, Greek Jewry does not forget, Nov. 5th, 2000. A nominal dedication to each prisoner appears on the upper portion of the medal.



The Italian army attacked Greece on Oct. 28, 1940, and the Germans invaded on April 6, 1941. According to statistics of the Salonika Jewish community, 12,898 Jews, among them 343 officers, served in the Greek army and several hundred Jews fell in battle. The entire country was occupied on June 2, 1941, and split up among the Axis.

Salonika was taken by German troops on April 9, 1941. Anti-Jewish measures were at once instituted, beginning on April 12 when Jewish-owned apartments were confiscated and the Jewish inhabitants ordered to vacate them within a few hours. Three days later, the members of the Jewish community council and other prominent Jews were arrested. A "scientific" delegation arrived from Germany for the purpose of plundering the community of its valuable Hebrew books and manuscripts for transfer to the

Nazi "Institute for Jewish Affairs" in Frankfort. Before long, the impoverishment of the community became overwhelming and the community council was unable to extend aid to all those who were in need. Contagious diseases spread and the death rate rose steeply, especially among the children. In July 1942 the men were sent on forced labor; a short while later, however, the community council made an agreement with the Germans, whereby it undertook to pay them the sum of 2,500,000,000 old drachmas, due Dec. 15, 1942, in consideration of which the Germans would refrain from drafting Jews for forced labor.

At the end of 1942 Jewish-owned factories and groceries were confiscated and the well-known Jewish cemetery was destroyed. On Feb. 6, 1943, racial restrictions were introduced; Jews were ordered to wear a yellow badge and confined to a ghetto, while special signs had to be posted above windows and establishments belonging to Jews. Jews were also prohibited from using public transport and had to be indoors by sundown. The transfer to the ghetto, set up in a specially designated area, had to be completed by March 25, 1943. On February 25, the trade unions were ordered to expel their Jewish members; on March 1 the Jews had to declare all the capital in their possession, and 104 hostages were seized to ensure full compliance with this order. At this time, a rumor spread that the Jewish population was about to be deported to Poland. The recently established Jewish underground warned the Jews of the danger confronting them, but little heed was taken and only about 3,000 escaped to Athens. The first transport of Jewish deportees left Salonika for the gas chambers on March 15, 1943, followed by further transports of 3,000 Jews each at intervals of two to three days. Thus, various sectors of the ghetto were systematically cleared of their inhabitants. Five transports left in the last two weeks of March, nine in April, and two in May; in June 820 Jews were dispatched to Auschwitz, the transport consisting of members and employees of the community council and teachers. On Aug. 2, 1943, skilled workers, "privileged" Jews, and a group of 367 Spanish citizens were sent to Bergen-Belsen, where they remained until Feb. 7, 1944. On Aug. 7, 1,800 starving Jewish forced laborers were brought to Salonika and deported from there in the 19th and final transport from Salonika to the death camps. In all 46,091 Salonika Jews were deported—45,650 to Auschwitz and 441 to Bergen-Belsen—95% of whom were killed. The renowned Salonika community, the great center of Sephardi Jewry, came to an end.

Greeks, among them the archbishop of Athens and labor leaders, tried to assist the Jews, and there were Greeks who offered shelter and helped the Jews escape to the mountains.

The Italian forces controlled Athens and the Peloponnesus. As long as the zone was held by the Italians, the Jews were not persecuted, the racial laws were disregarded, and efforts were made to sabotage the Italian racial policy. After the Italian surrender (Sept. 3, 1943), however, the Germans occupied the entire country. Elijah Barzilai, the rabbi of Athens, was ordered to provide a list of all the members of the Jewish community. Instead of doing so, the rabbi warned the Jews of Athens and himself fled to a provincial town. This enabled a considerable number of Athenian Jews to escape. On Oct. 7, 1943, Juergen Stroop, the hoehere SS und Polizeifuehrer in Greece, published an order in the newspapers, dated October 3, for all Jews to register, on penalty of death. Archbishop Damaskinos gave instructions to all monasteries and convents in Athens and the provincial towns to shelter all Jews who knocked on their doors. On March 24, 1944, the Athens synagogue was surrounded by the Nazis and 300 Jews were arrested; another 500 Jews were routed out of hiding. They were first interned in a temporary camp at HaEdar and later sent to their death in Auschwitz on April 2, along with other Jews caught in Athens. The rest of Athenian Jewry hid with their Greek-Christian neighbors. The Jewish partisans supplied food to those in hiding in cellars and attics.

The total number of Jews in Greece sent to death in the extermination camps is estimated at 65,000—about 85% of the entire Jewish population.

Over 300 Jewish soldiers and 1,000 other Jews joined Greek partisan units. The Jewish partisans sabotaged German military centers and military factories, blew up German supply ships, and severed lines of communication. A group of 40 Jewish partisans took part in the blowing up of Gorgopotamo Bridge, causing a break in the rail link between northern and southern Greece. At the beginning of 1943 partisan units made up entirely or primarily of Jews were set up in Salonika, Athens, and Thessaly, under the command of Greek or British officers. The Salonika partisan units gathered information on troop movements in Macedonia and transmitted it to partisan headquarters in Athens. In Thessaly the national resistance organization, set up by the Jews in the towns of Volos, Larissa, and Trikkala, was under the command of an aged rabbi, Moses Pesah, who roamed the mountains with a rifle in his hand. The courage and heroism displayed by the Jewish partisans earned them the praise of field marshal Wilson, the commanding officer of the Allied Forces in the Near East. Their main task was the establishment of contacts between the various parts of Greece and the Allied general headquarters in Cairo. The Jewish partisans also succeeded in hiding hundreds of Jews in the mountains and remote villages.

THE BEZALEL SCHOOL OF ART

The founder of the Bezalel School of Art in Jerusalem was Boris Schatz who was born in Varna, province of Kovno, Lithuania in 1867. The son of a melammed, he was sent to the yeshivah in Vilna, but broke away from his family and religious studies and turned to art. In 1889 he went to Paris and studied with the sculptor Antokolsky, and the painter Cormon. In 1895 he was invited to Bulgaria where he became court sculptor to Prince Ferdinand and was a founder of the Royal Academy of Art in Sofia. In 1900 he received the gold medal in the Paris Salon for his sculpture "Head of Old Woman."

After meeting Theodor Herzl in 1903, he became an enthusiastic Zionist. Schatz first proposed the idea of an art school at the 1905 Zionist Congress and when it was accepted went to Palestine. He settled in Jerusalem, where he established the Bezalel School of Art. He took the name Bezalel, after the biblical artisan Bezalel, son of Uri, who constructed and decorated the Ark of the Covenant (Ex. 36:2). In 1906 he brought six of the first students from Bulgaria to the school which was installed in a romantic stone structure built as an orphanage at the turn of the century. Schatz's aim was to establish a center that would affect the cultural life of the yishuv and create craft industries. Every fine arts student was also required to learn a craft and, if possible, to play an instrument. At the same time he founded the Bezalel Museum as part of the school for the benefit of both students and public. Initial financial support came principally from the German Jewish financier Otto Warburg and a group of German Zionists who also helped to find outlets for the weaving, needlework, metalwork, and wood and ivory carvings produced at the school.

Schatz imposed what he intended to be both a Jewish and an economically viable style on the students. In 1911, when there were 460 students and craftsmen at the school and its workshops, an abortive attempt was made to settle some of them in a workers' colony at Ben Shemen, where the families of 14 Yemenite silversmiths were to work on the land. The school fell on hard times when support from Germany failed during World War I and the school was destroyed. Schatz, together with other Jewish public figures, was held as a hostage by the Turks. After the war, Schatz left on a fund-raising mission, and succeeded in reconstructing the school. When he died in 1932 the school was closed, but reopened the following year when a new wave of immigrants, refugees from Hitler's Europe, provided not only a new need for such an institution, but also a

new impetus and a new staff. Arthur Ruppin headed a committee which obtained funds from the Jewish National Fund, the Jewish Agency and the Mandatory government, and the "New Bezalel" was reopened in 1935 as an institution separate from the adjoining museum.

The student body grew from 26 in 1936 to 1,000 in 1996. Financial support comes from interested Israel Government ministries (education, industry, labor) and the America-Israel Cultural Foundation. Bezalel has schools for architecture, photography, fine metalwork, industrial design, graphic design, art, and ceramic design. It offers degrees in art, architecture, and design. It achieved its present status as an academy in November 1969 and is now under the aegis of the National Council for Higher Education. Its diploma, awarded after four years of study, is officially recognized as equivalent to a B.A.

A catalog of an 1982/3 Jerusalem exhibition "Bezalel of Boris Schatz" lists 1450 of Bezalel items that were assembled for that purpose from private collections and various institutes. Among the items were dozens of



A Jew From
Jerusalem



Chaim Weizmann



Jew Praying Before
Hezekiah's Tomb



Hebrew University in Jerusalem



Jewish Boy From Tiberius



Eliezer Ben Yehuda



Old Jew From Poland



A Pioneer from America

BARONESS BÉATRICE EPHRUSSI DE ROTHSCHILD

Béatrice de Rothschild was born September 14, 1864, the daughter of a fabulously wealthy banker. According to the Rothschild Archive all throughout her life she was mesmerized with the color pink. Together with her prematurely white hair, and her fetish for pink hats and dresses, this could suggest a soft, undefined character. The opposite was actually true. Béatrice could be authoritarian, capricious even, and was a woman of vision. She had married a Russian banker, Maurice Ephrussi in 1883 and although the marriage ended, she kept his name alongside her own.

In 1905 she owned a mansion in Monaco, but when she became aware of 18 acres of land on Cap Ferrat, which King Leopold of Belgium was planning to add to his properties on the peninsula, she purchased it for herself. Over the next seven years, she had twenty to forty architects working on the project and she supervised thirty gardeners while they created seven gardens and a glorious mansion worthy of The Belle Epoque. Here guests dined on Vincennes and Sevres porcelain, played games on Marie Antoinette's whist table, gazed at Aubusson tapestries depicting the fables of La Fontaine and walked on carpets designed for King Louis XVth.



The villa proper was like an art museum, displaying items both of her own choices and the pieces she inherited from her banker father. The exterior is filled with thematic gardens showcasing European and Asian cultural landscapes. The dominant color is pink and she held receptions there in which she sought to recreate the splendor of Marie-Antoinette's court at Versailles. Beatrice lived at the villa only a short time before World War I broke out, and she left and never returned.

After her death on 7 April 1934, the Cap Ferrat estate was given to the Académie des Beaux Arts (Fine Arts Academy) and became Musée Ephrussi de Rothschild. The gardens include classic French, Spanish, Florentine, rock, Japanese, exotic plant, rose gardens and Provencal gardens. The Japanese garden offers a mixture of ceramic temples and pagodas, bamboo thickets and ornamental ponds surrounded by giant acanthus plants.

It is still open to the public as it was bequeathed with the condition that it be properly maintained and kept the essence of a private salon. Since 1991, the site has been managed by the Culture Espaces Group, which specializes in cultural resource management of heritage buildings and sites.

In 1972, a homage medal for Beatrice Ephrussi de Rothschild was issued by the Institut de France-Academie des Beaux-Arts Foundation Ephrussi de Rothschild. The obverse portrays her head facing left. The reverse shows the villa, with appropriate inscriptions.



LILLIAN D. WALD

Lillian D. Wald was born in Cincinnati, Ohio in 1867. Her parents were German Jewish immigrants who came to America a short time earlier and prospered after they moved to Rochester, New York. Though she was raised in an upper middle class atmosphere she decided to become a nurse and dedicate her life to nursing care and hygienic instruction to the needy. Her decision ultimately led her in contact with the multitude of Jewish immigrants who clustered in New York City's Lower East Side.

Conditions in these crowded multi-tenement apartments were appalling. Her activities led to a concern for the total needs of the individual and to the establishment of the Nurses (Henry Street) Settlement in 1895, where free medical attention was provided. Along with the medical and nursing services were crusades for improved sanitation, pure milk and the control of prevalent diseases such as tuberculosis. A full range of educational, recreational, and personal services were offered by the settlement.

Lillian D. Wald was a champion for the poor and destitute prisoners of the slums. She pleaded for the end of child labor, so parents would send their children to school instead of to work. She supported any plan which could improve the quality of life of the East side residents. She believed organizing trade unions was one way in which reform could begin. She became an active supporter and member of many of the leading social reform organizations of the day..

Lillian D. Wald vigorously opposed to U.S. entry into the First World War, but once the country entered the conflict, she did her best to preserve civil liberties and maintain the social welfare gains of the previous two decades. Although in close contact with the Jewish community of the Lower East Side, she hardly identified with her co-religionists but supported a fundamental brotherhood among men.

She believed the things which make men alike are finer and stronger than the things which make them different. She was the author of two books; *House on Henry Street* (1915) and *Windows on Henry Street* (1934). Lillian D. Wald died in 1940. She is honored with a medal in the New York University's Hall of Fame for Great Americans.



MICROTEXTS IN THE NEW ISRAELI BANKNOTES

by Shmuel Aviezer

With the advent of the color-copying machines, the banknotes issuing authorities were posed before an immediate threat of easier methods of forging banknotes through these machines. Unprecedented steps had to be taken to meet this threat in exploiting sophisticated techniques that could put original ideas to work. One of these elements is the incorporation of texts in micro-letters, sometimes illegible without a magnifying glass, which experiments proved they become distorted and unreadable if photographed by these machines.

Such a microtext was first imprinted on the I.S. 500 (old) sheqalim, of 1982 depicting the effigy of Baron Edmond de Rothschild. The text comprised of the names of 44 settlements in the Holyland which the Baron established or helped to settle. Since then, different texts in micro-letters were inserted in the design of Israeli banknotes.

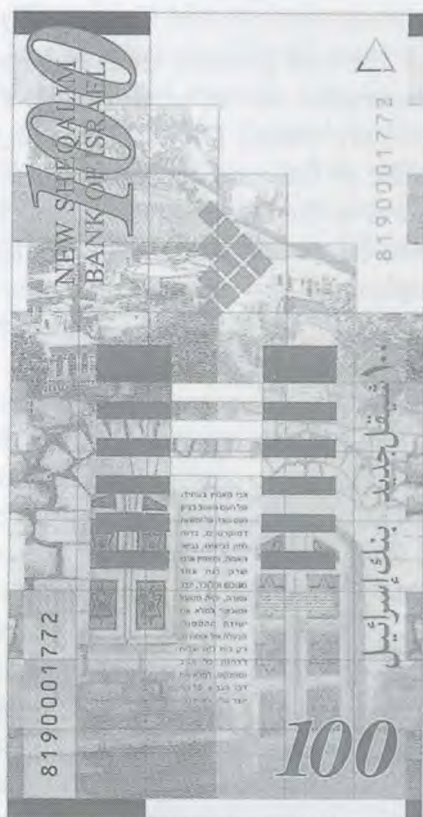
When the new series of banknotes were contemplated in the Bank of Israel it was evident that the inclusion of microtexts in their design was imperative. The result has been remarkable. The new banknotes bear a wealth of texts in microletters. Different in sizes and unprecedented in length and variety. Of course these texts are all in Hebrew. Yet, in order to satisfy the curiosity of non-Hebrews, a concise explanation of their origin together with an English translation were provided in the pamphlet which the Currency Department of the Bank of Israel issued with the introduction of the new banknotes into circulation during 1999.

NIS 50 -Front (portraying Shai Agnon)

The text is taken from Agnon's acceptance address at the Nobel Prize ceremony held in Stockholm on December 15, 1966. The Hebrew text, is printed in blue and located to the left of the portrait. The English translation reads as follows: "Out of the historic catastrophe in which Titus, ruler of Rome, destroyed Jerusalem and exiled the people of Israel from its land, I was born in one of the towns of the Diaspora. But at all times I regarded myself as having been born in Jerusalem. At night, in visions, I would dream that I was standing in the Temple with my fellow-Levites singing the songs of David, King of Israel. Such tunes have not been heard by anyone since our city was destroyed and its nation sent into exile. I suspect that the guardian angels of the temple of song, fearing that I would sing in waking what I had sung in my sleep, made me forget by day what I had sung at night, for if my compatriots had heard it they would

from the bottom of the note. It lists the titles of seventeen of Agnon's books. The tiny letters can be read with the aid of a magnifying glass.

NIS 100 -front (portraying Izhak Ben-Zvi)



The text is taken from a speech given by President Ben-Zvi on the occasion of the first assembly of the Yemenite community held at his residence in 1953. Ben-Zvi invested considerable effort in cultivating the links with Israeli ethnic communities. The Hebrew text, which is printed in blue and located to the left of the portrait, translates as follows: "Today we are embarking on a series of assemblies held at the beginning of each month and devoted to all the tribes of Israel, those immigrating from the Diaspora and first and foremost those immigrating from the lands of Ishmael. We aspire to cultivate, to the best of our ability, the process of bringing closer together the tribes of Israel returning to the homeland by having joint meetings with their representatives and by enchancing them to converse among themselves. We intend to raise the sparks of light shrouded in each of the tribes of Israel to shine forth, turning them into a heritage for the entire nation, and emphasize and raise each tribe's unique spiritual values, which might induce the heart to open to love and recognition. These

meetings will draw members of each ethnic group to talk about themselves in their own language and style. It is no mere chance that we are beginning with the Yemenite immigrants, as the Yemenite immigration is perhaps the most astounding of all immigrations to Israel, for a variety of reasons."

NIS 100 -back

The text is taken from the speech given by President Ben-Zvi at his inauguration for his second term. The same text hung on the wall of Izhak Ben-Zvi's office. The Hebrew text, which is printed in blue, starts in the middle of the note and ends at the bottom of it; it translates as follows: "I believe in the future of the nation that dwells in Zion as a working people based on democratic principles, inspired by the vision of our prophets -true prophets. I also believe that only a concerted and united force that is productive and fruitful, will be attuned and able to fulfill the nation's historic and noble destiny. Only a force of this kind will succeed in thwarting every enemy and assailant, thus fulfilling the words of prophet: No weapon that is formed against thee shall prosper."

The micro text printed in minuscule characters (as a security feature), is situated to the right of the main body of text, in the third row of squares from the bottom of the note. It lists the titles of nine books Izhak Ben-Zvi wrote. The tiny letters can be read with the aid of a magnifying glass.

NIS 200 -front (portraying Zalman Shazar)

The text is taken from Zalman Shazar's address to the Knesset on July 13, 1949, after the Compulsory Education Law was passed. The Hebrew text, which is printed in blue and located to the left of the portrait, appears as follows. The English translation reads: "After all our concern is with the Jewish nation, the nation that knew the precept and thou shalt teach them diligently unto thy children from the moment it first emerged onto the stage of history. Even in its darkest hours this nation upheld the notion of compulsory education for all its children. Even in the days of Rabbi Shimon ben Shatah, when the nation returned from the Diaspora to the Land of Israel, it knew to appoint infant tutors in every town and village, in every region and country, and determined that any town that did not have an infant tutor would not be accorded the status of a town. Even in the most somber dispersal, each and every community knew to appoint infant tutors at the expense of all its members. Rich and poor, childless and those blessed with many children, unmarried and married -all had to share burden of paying for learning the Torah."

NIS 200 -back

The text is taken from Zalman Shazar's essay, Tzofayih Tzefat (Thy Watchers, O Safed), first published in 1950. In view of Zalman Shazar's interest in researching the Kabbala, the town of Safed, which was a

spiritual center of Kabbalist, was chosen as the motif for both the pictures and the text of the back of the note. The Hebrew text, which is printed in blue, starts in the middle of the note and ends at the bottom translates: "Our forefathers determined signs by which to ascertain the extent to which a Jew was true to his ancient traditions. They asked him the basic question: were you expecting Salvation? That is to say, not only did you want it or hope or believe that it would come. All that is not enough -but did you place yourself on the walls and with all your senses focused in eager anticipation expect it, as watchmen who, in the hour trouble, expect Salvation. The watchers of Safed thus placed themselves on this high look out, watching and waiting." The micro text lists the titles of fifteen of Zalman Shazar's works.



CAMP WESTERBORK

Near the village of Westerbork, close to the German border, the Dutch Government owned a tract of heath and marsh land. This isolated piece of real estate appeared to be the ideal place to build a camp for the hundreds of German Jewish refugees who were fleeing into Holland in order to escape from the Nazis. The village proper of Westerbork was far enough away so that refugees would not interfere with the daily business concerns of the villagers, a serious concern for most Dutch government officials and for politicians. Initially fifty barracks were built capable of housing about eighteen hundred people.

When the Nazis invaded the Netherlands on 10 May 1940, eleven hundred and fifty legal and six hundred and fifty illegal refugees had found refuge in Camp Westerbork, as well as in various shelters, homes, and sub-camps, throughout the Netherlands. Now, once again, they were caught in the web the Nazis were weaving around the Jewish people living in Europe.

Since the internees for the most part spoke the German language, new camp rules were written and introduced in German. All refugees over the age of fourteen were placed into work groups. Later, following the transition from Refugee Camp to Transit Camp, an internal Jewish police force was created to maintain order and discipline among the hapless detainees. As a result many German speaking Jews remained in Westerbork after the camp had been changed into a *Durchgangslager* - a Transit Camp for Dutch Jews.

At first the victims thought that they were still relatively safe, but soon they would learn that deportation meant certain death in one of the Nazi operated extermination centers in Poland. During the first two years of Nazi occupation, the German internees lived in a status quo. The camp as yet lacked barbed wire and refugees were not treated as prisoners. However, they had to obtain a travel permit every time they wanted to leave camp for whatever the reason. Toward the latter part of 1941 orders were issued from Berlin for the German occupation authorities to commence with the *Entjudung* - Jew cleansing process of the Netherlands. The existing and almost completed Refugee Camp near Westerbork was the ideal place. Tailor-made, so to speak.

Early 1942, twenty-four large, poor quality wooden barracks, capable of housing three hundred people each, were added for this purpose. With the internal camp organization already in place and the barracks built, the wheels of evil were set in motion and the deportation of Dutch Jews could begin. On 1 July 1942 Refugee camp Westerbork officially became Transit

camp Westerbork sending Dutch and German Jews --to their death in extermination camps in Poland. Between 1942 and 1945 the German occupying power arrested and deported more than 100,000 Dutch Jews and foreign Jewish refugees from the Netherlands.

Life in the camp was dominated by hope, but above all by fear. Almost every Tuesday a train would depart: a goods train filled with a fixed number of victims. Ninety-three such transports left. Only a few thousand people returned.

After the camp was liberated, at the former roll call site 102,000 stones have been placed within the contours of the Netherlands. They symbolize the number of deportees who did not return. A memorial to the memory of the one hundred and two thousand who perished was forged from the railroad tracks at the exact location where the railroad entered the camp.

In 1995 and 2000 a medal was issued commemorating the 50th and 55th Anniversary of the Liberation of Camp Westerbork. The medals show part of the 102,000 great brickstones representing the number of Dutch Jews that perished in the Holocaust. Each stone has a Star of David on its top. Photos of the medals were supplied by AINA member Severin Szperling, whose collecting specialty is medals of the holocaust.



THE VICTORY COIN

The newspapers call it the Six-Day War. By rights, it should be called the Twenty Years' War. For the hostilities that rocked the Middle East between 5 and 10 June, really broke out almost two decades ago. It was a war waged largely by one side, the Arab States, and it was perhaps not full-scale. But it was a war to the bitter end, declared by the Arab leaders to be precisely that - though the final blow, the coup de grace, was to be delivered on some day to come, at an hour when the Arab armies would be fully prepared to attack and fully confident of victory. "The prospects are for war with Israel," said President Nasser of Egypt on 22 February 1964. "We will choose the time. We will choose the place."

In the interval, the avowed aim of the Arab Governments was to wear Israel down by economic blockade, boycott, diplomatic pressures and ceaseless military harassment.

Almost from the moment when Israel gained independence in 1948, Egypt, claiming "belligerent rights", had blocked the Suez Canal and, intermittently, the Gulf of Aqaba - both recognized to be international waterways - to all Israel bound shipping. This despite solemn conventions guaranteeing free passage, and despite injunction after injunction by the United Nations Security Council, with reference to the Suez Canal in particular, that Egypt abandon its unlawful embargo.

Not content with sealing their own borders against all commercial, social, scientific and diplomatic contacts with Israel the Arab States, in a system of far flung international politico-economic blackmail, sought to inflict their anti-Israel boycott policies on the rest of the world.

Throughout the nineteen years of Israel's renewed statehood, life and property within its borders have been the hapless targets of interminable raiding from the Arab States by Government inspired and Army-trained paramilitary units, that crossed into Israel with guns and dynamite to kill or maim or wreck in wanton havoc and destructiveness, or, in the words of a Radio Cairo broadcast, "to make their life a hell."

The Arab States spared no effort to procure and stockpile the modern weapons and military equipment for an all-out onslaught, and achieve a maximum margin of military superiority over Israel against the day when, sure of an over-whelming strength and certain of triumph, they would in concerted action carry out their master-plan of annihilating the State and wiping out all who dwelt in it.

But the people of Israel were in no mind to sit idle, while their neighbors went publicly about their deadly preparations. This land of Israel

was the immemorial heart, the inexhaustible fount, of their faith, their civilization and their nationhood. It was their ethical, intellectual and spiritual birth-place. It was ambit and orbit of their unbroken presence-whatever evanescent conquerors might do, and no matter how often the links of independence might seem briefly to snap - from the days of Patriarch Abraham to the days of Lake Success, a spell of four thousand years.

The people of Israel were resolved, and still are, to lengthen this spell into infinity. And this time they were in a position to do something about it, to stand steadfast and, if need be, give battle, for the simple, elementary right to live as individuals, as households, as a sovereign nation.

To guard and shield that right, there arose the Israel Defense Forces (IDF)-a citizens' militia built on speed, flexibility, modern weaponry, thorough training and leadership by example, and on dedicated, single-minded selflessness.

The IDF was, so to speak, the logical extension of the Haganah, a voluntary Jewish defense force organized in Mandatory Palestine to counter Arab guerrilla or mob violence. Upon the proclamation of Israel's independence in May 1948, *Haganah* became *Tseva Haganah Le-Israel* - the Israel Defense Forces. The new protective Army of Israel had its instant baptism of fire, for the columns of six Arab States invaded Israel from every point of the compass, on the morrow of its rebirth. Ill-equipped, poorly armed, new to such warfare, encircled by enemies, the Jewish defenders acquitted themselves magnificently, more than making up, in combat gallantry, for a manifest lack of armaments.

The Arab States were constrained to seek and sign Armistice Agreements. But, for them, the explicit pledge written into the Agreements that they were to be but a prelude to lasting peace meant nothing; this, for them, was merely a convenient breathing-space in which to make ready for a "second round" against Israel. Mounting and multiplying provocations and infractions, belligerent beyond any doubt, began to attest their true purpose, their brazen discard of an international undertaking.

With the passage of the years, the IDF went for forward in organization and in the arms that it could procure. But, ultimately to vanquish in battle, it still had to depend - and it did not shrink from depending on imponderables in the main: on quality of leadership, morale, passionate devotion to a righteous cause. In 1956, when Egypt, Jordan and Syria drew together in a military pact aimed at giving substance to the Arab threat to enter and destroy Israel, the IDF proved its worth, wiping out the terrorist *fedayun* bases in the Gaza Strip and Sinai and purging the peninsula of Egyptian troops - all in a hundred hours.

United Nation and Great Power promises were thereafter given, that Israel's right of free passage through the Straits of Tiran and the Gulf of Aqaba would be assured from then on. Relying upon them, Israel withdrew its forces from Sinai and the Gaza Strip, and a UN Emergency Force took post at sensitive points on the Israel-Egyptian border, and at the entrance to the Gulf of Aqaba.

For ten years, Egypt was careful to desist from disturbance of this quiet order of things, and Israel - though now vexed more and more by its restless and war-mongering northern neighbor, Syria - had grace to develop its southern maritime outlet to East Africa, Eastern Asia and the Antipodes through the rapidly growing port of Eilat.

But it quickly became apparent, that Arab intent was unchanged. Formidably bellicose statements by Arab leaders were legion. Egypt and Syria embarked on an ambitious program of arms acquisition from the Soviet Union. Between 1955 and 1967, the Arab States succeeded, with the lavish aid of the USSR, in raising the number of tanks in their possession from 350 to 1,800; their half-tracks, from 230 to 1,700; their warplanes, from 65 to 534.

In mid-May 1967, Nasser's design was plain for all the world to see. First, he began a massive building of troops and heavy armor in the Sinai desert, in offensive formation. Within a few days, reinforced by Egyptian troops from the Yemen front and by contingents from several other Arab States, this great composite juggernaut began moving ominously towards the Israel border. Second, on 17 May, he ordered the UN Emergency Force out of Egyptian territory; the Secretary-General complied immediately. Third, in natural consequence, on 23 May, Nasser announced that the Straits of Tiran and the Gulf of Aqaba would thenceforth be barred to Israel shipping, and Radio Cairo gleefully broadcast that Israel now faced the choice between death by strangulation and death from the Arab guns closing in on it remorselessly. True to his promise of 1964, Nasser had, indeed, chosen the time - and the place.

On 30 May, Hussein, King of Jordan, signed a military pact with Nasser, placing the Jordanian forces under Egyptian command; and on 4 June, Iraq joined that unholy alliance. On the morning of 5 June, the multilateral assault was launched by Egypt in the south, Jordan in the east and Syria in the north.

This was to be the glorious climax of twenty years of Arab war and "semi-war" against Israel; two grim decades of murdering, burning, pillaging, wrecking, boycotting and blockading; two unconscionable decades of character assassination at the UN, of incessant threats to destroy a member State, of illusions of conquest, of predictions to "meet in

Tel Aviv, over the graves of the Zionist gangs. ..."

Instead, the Israel Defense Forces won an unexampled victory, driving each enemy back, far from the intimidating emplacements that looked too easily down on or across at Israel's troubled border villages. And, in the process, miraculously, it fell to men of Israel's Central Command, by way of retort to barbarous Jordanian shelling of residential New Jerusalem, to reenter the Old City. Thus was the eternal Jewish capital made one again, and thus, suddenly, unaccountably, battle-grimed paratroopers found themselves, as if by some strange magic, standing in humble prayer at Jewry's most hallowed site, the Western Wall, to which, contemptuous of the signature it had set to the Armistice Agreement of 1949, the Government of Jordan had, for so long, denied Jewish access.

And, just as suddenly, this senseless war that had been forced upon them by the unreasoning hatred of neighbor States began to take on a meaning. ...the meaning of a regional hope of coexistence, harmony and communion, of a straight and sure path to peace, progress and prosperity. And of a Jerusalem, single and undivided and indivisible, its Holy Places under reverent and responsible solicitude for their inviolability and for absolute freedom of access and worship in their sanctified ambience.

To commemorate this event, The State of Israel issued the Victory Coin. The obverse: Emblem of the Israel Defense Forces, against a stylized star and the nominal value in Hebrew. Between the rays, the word "Israel" in English, Hebrew and Arabic. The reverse: The Western Wall of the Temple of Solomon in Jerusalem, and the date of its restoration to Jewish worship. On the edge, in Hebrew and in English, the dates 5.6-10.6.67.



"They were days of awesome splendour, and our nation will remember them for generation after generation. They were days of uplift of Man and of his spirit. The entire nation was marshalled to fight for its life and its hopes. Every man felt the duty to perform his task, and verily did that which was assigned him, each at his watchful post. And victory was ours!"

From the address delivered by Prime Minister Levi Eshkol to the Knesset, 12.6.1967.

A NEW YEAR'S GREETING FROM RUSSIA 1904/05

On the first night of Rosh Ha-Shanah it is customary to greet one's friends with: "May you be inscribed (in the book of life) for a good year." The Sephardi version of the greeting is: "May you be inscribed for a good year; may you be worthy of abundant years." At the festive meal, it is customary to dip the piece of bread, over which grace has been recited, into honey as a token of the sweet year it is hoped will come. For the same reason, a piece of apple is dipped in honey and before eating it, the prayer is recited: "May it be Thy will O Lord our God and God of our fathers, to renew unto us a good and sweet year." Nuts should not be eaten on Rosh Ha-Shanah because they produce phlegm, and make it more difficult to recite the prayers of the day; also because the numerical value of the Hebrew for "nut" (egoz) is the same as that of "sin" (Het). In some communities, the loaves for the festival meal are baked in the form of ladders to symbolize the fortunes of men in the year ahead: some ascending, others descending life's ladder. The custom of sending greeting cards before Rosh Ha-Shanah finds no support in the Jewish tradition, though it is now a widespread practice.

While searching through the internet, the following item was found on the Ebay auction site. Beyond a doubt, the Jewish New Years greeting note was copied from a Russian 100 Ruble banknote of 1898.





The text around the picture reads: "May God make you like Sarah, Rebecca, Rachel and Leah." It is a quote from a prayer-book. It could be that the picture shows one of these four personalities. The text in the '100' box translates: "wish 100 million" which could be understood in several ways; you can collect 100 million from the divine bank or I wish you to receive 100 million. The middle section, Above the CTO translates "Wealth and a long life shall God give". Under the CTO (which is Russian for 100) it reads in Russian: "Best wishes "and under that in Yiddish "The heavenly state bank will change the old year for you for new years. Luck, health and life will be given to you and happiness and joy you will still have in the new year" Under that in Russian (shaped like the autographs): "Congratulation with the New Year I wish you luck" On the right side, in the bordered box: "With all my soul I bless you, from the bottom of my heart, I wish you a good and sweet year and anything you lack, you desire and you strive for what you lack, you will enjoy with happiness" Under that: "Happy New Year", and on the right the same: "Happy New Year" And last but not least: the two letters and the 566 stand for 'ST 566' and should be interpreted as shana tova 566. As both Hebrew and Yiddish is read from right to left if you read the numbers backwards, this translates to "Happy New Year 1904/1905"

THE COIN IN THE FISH'S MOUTH

by David Hendin

Officials called for the annual Temple contribution at the beginning of the Hebrew month of Adar, preceding Passover, so that by the first day of the Hebrew month of Nissan, with the start of the Temple's year, contributions could be used for the daily offerings. Surplus funds were transferred for use for other Temple needs.

On the fifteenth day of Adar, money-changing tables were set up throughout the country to receive the annual tribute. Talmudic traditions mention various cities in Galilee where lists were gathered and transferred to Jerusalem. After 10 days, on the twenty-fifth day of Adar, the money-changers terminated their local collections and continued their operations only in the Jerusalem Temple.

Virtually all Jews, including those who had expressed reservations about the current state of the Temple and its system of sacrifices, also sent their contributions to the Temple. Matthew 17:24-27 tells the story of how Jesus and his disciples were solicited and gave their contribution to the collectors of the Temple tribute:

And when they were come to Capernam, they that received tribute money came to Peter, and said, Doth not your master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money.. that take, and give unto them for me and thee.

This story of the coin in the fish's mouth is never further verified beyond this telling - in other words, we don't know if a coin was actually found there. If it was, however, it seems clear from Matthew's report that it was a shekel of Tyre since it was supposed to pay the annual half-shekel Temple tribute for both Jesus and for Peter the fisherman.

American and European coin dealers have recently offered Tyre shekels (tetradrachms) and half shekels (didrachms) from a large hoard that was apparently discovered relatively recently in the area that made up ancient Phoenicia. I examined a few hundred of the coins and they dated mostly to the early first century BCE. The coins were beautifully struck and in strong condition. The silver of many of them was slightly grainy or

uneven, but the weights were strong, with most shekels near 14 grams and most half shekels near 7 grams.

This large group served as a bit of a reminder for me that the shekels and half shekels of Tyre (together with some Seleucid tetradrachms and didrachms often struck in Tyre, Sidon, or Antioch were certainly the most commonly circulated silver coins in the ancient Holy Land from the first century BCE to the time of the Jewish War Against Rome, which ended in 70 CE.

It is also known, as discussed above, that during that period, these coins were the only coins accepted as payment of the annual tribute to the Jerusalem Temple of one half shekel per Jewish adult male. Ya'akov Meshorer theorizes that there were two basic issues of Tyrian silver coins. The first issue was struck in Tyre from 126/5 BCE until 19/18 BCE and the second issue was struck in or near Jerusalem, from 18/17 BCE until 79/80 CE. This is possible, though other numismatists have argued that the second issue, which is cruder in style and manufacture than the first, may not have been minted at Tyre, but was probably minted somewhere other than Jerusalem.

Whether struck in Tyre or farther south, it is clear that the silver coins of ancient Tyre were well known in the ancient world for their weight and quality of silver. The Talmud states that "Silver, whenever mentioned in the Pentateuch, is Tyrian silver." (Tosephta Kethuboth 13,20)

Because of this quotation, backed up by the obviously large quantity of the coins originally minted, it is quite clear that many New Testament stories, such as the coin in the fish's mouth mentioned above, the 30 pieces of silver paid to Judas for his betrayal of Jesus, and the large silver coins used to bribe the soldiers who had fled from their watch at the Holy Sepulchre on Easter morning all involved the shekels and the half shekels of Tyre.



Tyre shekel dated 96/95 BCE (left) and half shekel dated 90/89 BCE from the group that recently appeared on the market. (Photo by David Hendin).

TOULOUSE

Many of the old cities of Europe are steeped with Jewish history. Toulouse, the capital of the department of Haute-Garonne, in southern France has a history which goes back to the eighth century. According to a legendary tradition, there were Jews in Toulouse disloyal to the Franks. They were ordered to choose a member of their community every year to be publicly slapped in the face on Good Friday. This tradition also mentions a council held in Toulouse in 883 in the presence of the Jews to discuss their complaint against this custom. During the late 11th to early 12th century, the custom was waived on payment of a high fee. The Jewish community was also compelled to provide the cathedral with 44 pounds of wax and the bishop with incense. The Jewish quarter, whose center was the *Rue Juzaygas* or *Joutx-Aigues*, lay around the square of the Carmelites. The Jewish cemetery was at first situated near the *Chateau Narbonnais*. When the king took possession of it in 1281, the Jews acquired a field near the *Porte de Montoulieu*, on the site of the present *Grand Rond*, for a new cemetery.

The importance of the Jewish population can be deduced from the number of houses owned by the Jews as it being unlikely that they acquired real estate for speculation. Commerce and money lending are mentioned as the principal occupations of the Jews in Toulouse. In 1209 they were excluded from holding public office, though they remained free to dispose of their real estate and often possessed the rights of ownership over land held by individuals or religious institutions, particularly the Templars. Alphonse of Poitiers imposed an immense tax on the Jews of Toulouse subordinated to his authority with its payment being enforced by violent measures. Toward the end of the 13th century, controversies occurred between the royal officers and the count over the judicial and fiscal jurisdiction of many Jews.

At the time of the expulsion of the Jews from the Kingdom of France in 1306, the community of Toulouse was still numerous and economically important, as shown by the number and value of the confiscated properties mentioned in the extant auction documents. They included several "*operatoria*": perhaps workshops or commercial premises. The new community formed after the readmission of the Jews in 1315 also appears to have been of considerable size, and even attracted Jews from other localities who had not been among the exiles of 1306. In 1320, the Jews in Toulouse became victims of the *Pastoureaux* persecutions, despite a

sincere desire on the country authorities to protect them. The houses in the Jewish quarter were looted, and their inhabitants were massacred if they refused immediate baptism. The Inquisition took precautions that these forced converts should not return to Judaism. As a result, the community practically ceased to exist from this time, well before the next expulsion of the Jews of the kingdom in 1322.

A new community was organized in Toulouse after their readmission of 1359. It was, however, composed of only about 15 families. Although they established themselves in the former Jewish quarter of *Joutx-Aigues*, their situation and economic activity had radically changed as they no longer owned land but rented the houses that they occupied, restricting themselves to money lending. They were taken by surprise by the publication of the "final" expulsion order of 1394.

During the 17th century a group of Marranos attempted to establish themselves in Toulouse. An Inquisition tribunal tried them in 1685 and severe penalties were inflicted. From the end of this century some Jewish merchants were authorized to trade in Toulouse four times yearly. From the second half of the 18th century, several of them endeavored to establish themselves in the city permanently. There were about 80 Jews living in Toulouse in 1790. After the Reign of Terror, the municipality granted them a former church (the Church of the Penitents) to be used as a synagogue. They do not appear to have taken possession of it because in 1806, they were still without a synagogue. At about that time, they obtained a concession for exclusive use of the cemetery, which until the Revolution had been used for the burial of both Protestants and Jews. There were then 105 Jews in Toulouse, and their numbers increased very slowly. However, from the beginning of the 20th century, many Jewish students from Poland and the Balkans were attracted by the facilities offered them by the University of Toulouse.

With the German occupation in June 1940, many Jews settled in Toulouse, which rapidly became one of the principal centers for Jewish life and resistance in the unoccupied zone. Toulouse was in effect the capital of the southwest of France. Here a considerable number of Jews found refuge and a range of important organizations were set up. Toulouse was also a noted stopover on the route to Spain. The *Organisation Juive de Combat* was created at Toulouse and its leaders would often meet there. In August 1942, when 1,525 foreign-born Jews from the region were "regrouped" for deportation, the archbishop of Toulouse sent out a vigorous protest that was read out in all the churches of the diocese. Following the German occupation of all of France (November 1942), the struggle grew, marked

by various acts of defiance, formation of combat groups, and sending out of children, and crossing over to Spain en route to Palestine or England. Many persons, however, fell victim, through arrest, deportation, torture, and murder.

Many Holocaust survivors chose to remain in the city after the liberation and the postwar community gained greater importance than it enjoyed prior to the war. In 1960 there were over 3,000 members of the community. Supplemented by the arrival of Jews from North Africa, the Toulouse community became one of the most important Jewish centers in France, with almost 20,000 members in 1969 and has a full range of communal bodies and institutions and intensive Jewish life.

To alleviate the shortage of coins in the aftermath of World War I, many European cities issued notgeld, emergency currency. In France, the Chambre de Commerce of individual cities issued these notes. A One Franc and a 50 centimes note from the Chambre du Commerce de Toulouse are illustrated.



ROSTOV'S JEWISH HISTORY

Although Rostov was founded in the middle of the 18th century, its development dates from the close of the 19th century, when Jews actively participated in the development of its commerce. In 1887 the town was transferred to the region of the Cossacks of the Don and was thus excluded from the Pale of Settlement.

The Pale of Settlement was that land within the borders of czarist Russia in which the residence of Jews was legally authorized. Restrictions for the areas in which Jewish settlement was permissible in Russia came into being when Russia was confronted with the necessity of adjusting to a Jewish element within its borders, from which Jews had been excluded since the end of the 15th century. These limitations were compatible with the general conception of freedom of movement of persons which then applied. At the time, most of the inhabitants of Russia, not only the serfs but also townsmen and merchants, were deprived of freedom of movement and confined to their places of residence.

After the plans to expel Rostov Jews, except merchants and owners of real estate, from the town were nullified, only Jews who had lived there before 1887 were authorized to reside in the city. In 1897 Rostov was home to about 12,000 Jews, almost 10% of the total population.

In October 1905 pogroms accompanied by looting and murder broke out in the town, lasting three days in which the Jewish populace were victimized. Pogrom is a Russian word designating an attack, accompanied by destruction, the looting of property, murder, and rape, perpetrated by one section of the population against another. In modern Russian history pogroms have been perpetrated against other nations (Armenians, Tatars) or groups of inhabitants (intelligentsia). However, as an international term, the word "pogrom" is employed in many languages to describe specifically the attacks accompanied by looting and bloodshed against the Jews in Russia. The word designates more particularly the attacks carried out by the Christian population against the Jews between 1881 and 1921 while the civil and military authorities remained neutral and occasionally provided their secret or open support. The pogroms occurred during periods of severe political crises in the country and were outbreaks linked to social upheavals and nationalist incitement in Eastern Europe.

During World War I many Jewish refugees from the battle areas arrived in Rostov. These included the zaddik of Lubavich, R. Shalom Dov Schneersohn, the leader of Habad Hasidism, who died in Rostov in 1920.

Under the Soviet regime, prior to 1939, Jewish public life was tolerated to a certain extent in Rostov. Several Jews were in the local government and Jewish commerce was important to the region.

During World War II, many Jewish soldiers were in the Soviet armed services. Rostov was occupied twice by the German army, but most of the Jews succeeded in leaving. Those who remained were eventually exterminated by the Nazis in August 1942.

According to the official government census, about 21,500 Jews were again living in the Rostov region in 1959. 1,395 of them declared Yiddish as their mother tongue. However, the actual number of Jews was probably closer to 30,000. At that time, harsher restrictions on Jewish life were imposed throughout the U.S.S.R. Mazzah baking in the synagogue was stopped for reasons of "sanitation" and mazzah was brought yearly from Tbilisi. By 1970 the synagogue was closed down and there was not a rabbi, or cantor in Rostov.

With the collapse of the Soviet Union and relaxation of emigration restrictions many Rostov Jews now reside in Israel.

The numismatic illustration is a 5 ruble banknote issued in Rostov during the revolution in 1919. It bears several rubber stampings attesting to its authenticity within the changing governments.





CLUB BULLETIN

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INS / ICC of LOS ANGELES – “Can You Tell The Time” was the title of the presentation on watches by member Jerry Zeldes at the March meeting. Those in attendance were treated to the who’s who and what’s what in time pieces and also learned that watches are more than just an instrument to tell the time. In addition to program chairman Yacov Mead’s presentation on Israel’s 54th anniversary at the April meeting, members held a lively discussion on the recent happenings in Israel. Mel Wacks will speak on ancient coins of the world at the May meeting.

INS of MICHIGAN – A video on the U.S. Mint was the program feature at the March meeting and for April, Jack Schwartz gave a presentation on Judaic calendars and posters.

INS of NEW YORK – For March, the letter “R”, the Eagle and calendar items Shabbat Hagadol, Passover and Rosh Hodesh Nisan were the study topics. For April, the letter “S”, the shield, Yom Hashoa, Israel’s 54th Independence Day and Lag B’Omer were the study topics and for May, the letter “T”, the spear, Yom Yerushalayim and Shavuot. INSN’s combined meetings with the Bronx Coin Club have proven successful.

BUY / SELL / TRADE – Only one item submitted this issue: large selection of IGC MC silver medals, large and small, most in the years 1970-1985. If you are interested, please contact me at the address on the previous page and include an SASE. I am just a little curious about previous items that had been published and if there were any actual trades, sales, etc. If there were, I would like to hear from you so I could know if this feature of the Club Bulletin has actually been a success. What happens is that when someone contacts me about an interest in an item listed, I put that person in contact with the owner and then I hear nothing further. So, just curious.

MOMENTS IN THOUGHT: "If Only" - I would have talked less and listened more; I would have taken the time to listen to my grandfather tell stories about his youth; I would have cried and laughed less while watching TV and more while watching life; there would have been more "I love you's" and "I'm sorry's".....There is a fine line between "hobby" and "mental illness"; you should not confuse your career with your life; no matter what happens, someone will find a way to take it too seriously; you will never find anybody who can give you a clear and compelling reason why we observe daylight savings time; the one thing that unites all human beings, regardless of age, gender, religion, status or background, is that deep down inside, we all believe we are above average drivers.....(authors unknown)

COMMENTS FROM DJS: Was sorry to hear that the INS of Long Island is no more. It is heartbreaking to realize that we have lost so many clubs the past few years. Beginning with the next issue, I may initiate a new feature into the Club Bulletin, we shall see. I am really pleased to have heard from several persons who had logged on to the AINA website and found me to ask a variety of questions. Have a wonderful and safe summer. Be well, be happy. . . .



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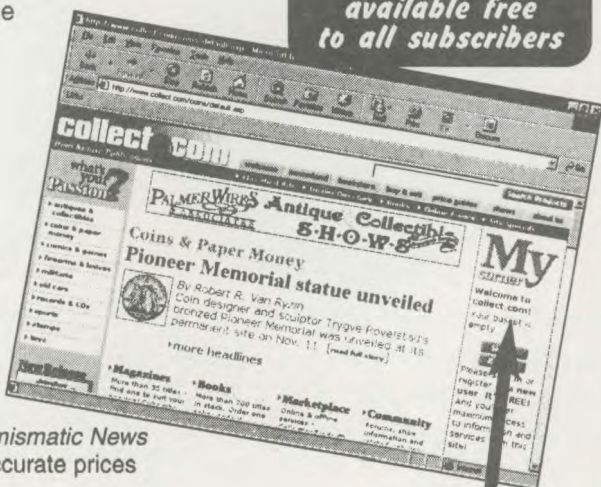
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21401391	Sterling Silver, Proof	38.7mm	29g	1,200
11401510	Bronze, Proof	50mm	40g	3,000

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